CONSIDERATIONS

ON THE

PRESENT DISTURBANCES

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THEIR

CAUSES, EXTENT, PROBABLE CONSEQUENCES AND REMEDIES.

BY DOMINICK TRANT, ESQ.

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CONSIDERATIONS, &c.

IN a free ſtate every citizen is individually concerned in the fate of the whole, and, in ſeaſons of public danger, is not only permitted, but actually called upon, to exert his beſt endeavours for the general good of that ſociety of which he is a member. It is the peculiar glory of the Britiſh conſtitution, whereſoever planted, that each ſubject is highly intereſted in the ſupport of thoſe laws under which he lives happily, and by which his life, his liberty, and his property are protected in a manner unknown to the citizens of other nations.——Thus ſharing a large portion of the general happineſs, he is bound to give his perſonal aſſiſtance to ſecure the permanency of that political conſtitution by which that happineſs has been promoted, and, as a ſoldier, as a ſtateſman, as a legiſlator, as a public

officer, or as a private citizen, he ſhould exert his beſt endeavours for that purpoſe. No private man is ſo ſecure in his fortunes or eſtabliſhment, as not to be within the vortex of general calamity, nor is he in the ſituation deſcribed by the poet,

" Suave, mari magno turbantibus æquora ventis,
" E terrâ magnum alterius ſpectare laborem—"

as, in fact, *he* does not view the ſhipwreck from a lofty cliff, *himſelf ſafe from the effects of the ſtorm*, but is *actually involved in the danger*, and *a mariner* on board the *unfortunate veſſel* which is threatened with immediate deſtruction.

A ſenſe of this duty has induced the writer of theſe lines to take up the pen on the preſent occaſion; he has no private concern to engage or bias his judgment, no reſentments to be gratified, no partialities to be indulged; the motives which urge him to engage in the preſent diſpute he ſhares with every good citizen, a zealous anxiety for the ſettled eſtabliſhments of his native country, and a deſire to contribute his mite to the ſupport of that civil and eccleſiaſtical conſtitution under which he lives, and which it is not his wiſh to ſurvive. He hopes to receive from his fellow-ſubjects that candid attention which is due to every man who offers his ſentiments either to the public, or in more private

ſociety,

ſociety, without petulance or frowardneſs; who wiſhes to reaſon, and not to calumniate; whoſe aim is conviction, and not reproach, and who will, at all times, be ready to retract any errors he may have fallen into, and to thank thoſe who may correct for the ſake of truth, and without aſperity or reproach.

The diſturbances which *now more immediately* affect the *province of Munſter*, but threaten, *in their conſequences*, to involve the *whole kingdom*, are, in ſome points, ſimilar to thoſe which diſgraced this kingdom in the years 1762 and 1763: the preſent outrages are however more alarming in their nature, more extenſive in their objects and conſequences, planned and conducted with more art, and, in appearance, ſupported by men of ſome intrigue, knowledge, education, and influence; thus ſituated, they claim a much greater degree of attention than did the comparatively weak efforts of the miſguided and unſupported populace of the period already mentioned; thoſe diſturbances were directed merely to obtain a correction of ſome alledged local grievances as to tithes and commons in the counties of Kilkenny and Tipperary; but, as armed mobs are uſually ſanguinary, in the proſecution of the intended reformation many robberies and murders were committed, and, among

 others,

others, an active and able magiſtrate was ſacrificed to the brutal violence of thoſe midnight ruffians. The men of property took the alarm; the magiſtrates united themſelves in the execution of the laws, Government co-operated, and, in a ſhort time, peace was reſtored through the whole country.

Let us now conſider the ſituation of the whole province of Munſter *at this day*, and compare it with that of the counties of Kilkenny and Tipperary *in its worſt period.* Through the courſe of the laſt two years, that entire province is in a ſtate of the greateſt anarchy and confuſion; the laws are violated openly in many inſtances; armed bodies of men patrole the country in the dead hours of night, and mark their progreſs with terror and danger to the peaceable and the unoffending; * a reſpectable clergyman has been ſeized, and even wounded, in his bed, treated with the moſt ſhocking barbarity, and his family abuſed and terrified. Other clergymen have been threatened with the loſs of property, and even of life, forced from their livings and habitations, and obliged to take refuge in garriſoned towns to protect themſelves and their families from further evils.——

* Mr. Ryan, Rector of Kilvernon.—See his caſe, more at large in the Appendix.

One

One clergyman * has been attacked by a deſperate mob, in the open day, while in the peaceable exerciſe of his legal right, viewing the tithes of his pariſh, ſaved from their hands almoſt by miracle, though ſeverely wounded and maimed; the ſame clergyman was again in open day, and on a public road, way-lay'd and fired at by aſſaſſins, part of the ſame body, and again providentially eſcaped from their malice and revenge—Houſes burnt, corn in flames, honeſt and unoffending men buried alive, and ſome of our unſuſpecting and unguarded fellow-ſubjects dragged from their beds and butchered in cool blood, complete the horrid picture.

——" Pudet hæc opprobria nobis
" Et dici potuiſſe, et non potuiſſe refelli.——"

I wiſh moſt ſincerely that this were an exaggerated deſcription of the late and preſent ſituation of many, and even of moſt, parts of Munſter, even ſo far only as the perſons and properties of the eſtabliſhed clergy, their farmers and proctors, are concerned. Let us now ſee whether *they alone* are the objects of the preſent inſurrection, and whether the removal of a *ſingle* grievance be the only purpoſe of theſe armed reformers.

* Mr. Hare, Vicar-general of Caſhel.

It is in proof in the hands of government, and of many magiſtrates, that many notices have been affixed to the doors of Roman Catholic chapels and other public places, by thoſe deſperate men, declarative of their fixed purpoſe to raiſe the rates of labour, to confine the labour of the peaſantry to their own reſpective pariſhes, to preſcribe bounds to the hearth-money and other taxes, to determine and limit the rent, value, and mode of taking lands, in ſhort to level all thoſe diſtinctions which have ever been eſtabliſhed in all ſtates, and, by a ſort of Agrarian law, to reduce the nobility of the land, the eccleſiaſtical eſtabliſhment, the opulent repreſentatives of the property of this kingdom in its parliament, and every other proprietor of land and poſſeſſor of perſonal wealth, to a degrading ſubjection to the will of the loweſt order of the ſtate, the mere popiſh peaſantry of this country. This is the fond hope of the *deluded and ignorant multitude*; but it is to be preſumed that thoſe who pull the wires, and govern the puppets, have other ſchemes in view, and that it is not their wiſh to annihilate property, and for ever to deſtroy all diſtinctions in ſociety; they, or at leaſt *ſome of them*, would be loſers by this *outrageous* and *exceſſive* reformation; they believe that they have it in their power to ſay to this threatening ocean, "Thus far ſhalt thou go, and no farther;"

ther;" and to direct its progreſs and extent by their own intereſt and diſcretion; thus *their hope* ſeems to be to weaken at firſt, and at length to deſtroy ſeveral of the moſt ancient and uſeful eſtabliſhments of this kingdom; to excite a combination among the occupiers, and even ſome proprietors of land, grounded on a ſpecious appearance of their own individual intereſt, againſt the legal and long ſettled rights of the eſtabliſhed clergy; and thus, by degrees, to bring on the religion itſelf that odium which they have artfully endeavoured to fix on its teachers. When the ſeveral orders of the people are once rendered inattentive to the *perſonal rights* of their clergy, they ſink into indifference as to the forms and even principles of their religion, and leave the door open to every change which an artful, well combined, and numerous band of enemies may be induced to make in the eccleſiaſtical ſyſtem of the kingdom—And who is there ſo ignorant as not to know that the political conſtitution of a country has an intimate connection with its national church? That the manners, morals, habits and opinions of the people are framed and moulded by the nature of their creeds, and the purity or corruption of their religious doctrines and forms of worſhip? And who can doubt that, by this natural and almoſt indiſſoluble connection, the greateſt good, or the greateſt evil has been

been produced in civil ſociety? Thus, when the abuſes of the church of Rome were diſcovered and ſucceſsfully oppoſed, and the bright ſtar of the reformation ſhone forth to illuminate the northern regions of Europe, civil liberty was, in many places, the natural attendant on eccleſiaſtical improvement; *then*, the brave inhabitants of the now united Netherlands, having felt the horrid oppreſſion of the inquiſition, roſe as one man, and ſucceſsfully vindicated their civil and religious liberties; then the political conſtitution of England was ſtrengthened and improved, and a body of wiſe and virtuous men appeared, who, willing to deſtroy the numerous corruptions of the court and church of Rome, reformed thoſe abuſes, and reſtored the church to its real and primitive dignity and virtue; whatever ſeemed hurtful, or even uſeleſs, to the church, or dangerous to the ſtate, in eccleſiaſtical doctrines, claims or forms, was aboliſhed; a ſufficient portion of the external ſplendour and dignity of the church was maintained, as originally and intimately connected with the nature of man, with the ancient Chriſtian worſhip when firſt ſupported by the ſecular power, and as peculiarly united and interwoven with the general frame, and all the component parts of a free and limitted monarchy. I will not readily believe that any one of my countrymen, of the preſent eſtabliſhed religion,

ligion, and who is honeſtly and conſcientiouſly well affected to the civil and religious rights of this kingdom, will think himſelf at liberty to conſent to any alteration in the preſent ſyſtem, which has a direct, or may have even a circuitous tendency to weaken and conſequently to deſtroy thoſe eſtabliſhments which formed a part of the early Chriſtian conſtitutions, were approved and continued at the reformation, ſucceſſively ſtrengthened by every acceſſion of civil liberty, and conrfimed by the glorious revolution; or that he will, by acquieſcing in any innovation on the perſonal rights and properties of the eſtabliſhed clergy, encourage the almoſt immediate annihilation of that religion of which they are the profeſſors and teachers, and conſequently introduce in its place the Romiſh church, which, to ſpeak in the mildeſt language even of modern toleration, is not entirely favourable to liberty of conſcience, or to the perſonal freedom and civil rights of mankind.

Nor will I ſuppoſe that wiſe and virtuous men, forewarned of the danger, will in their legiſlative capacities, without the moſt cogent reaſons, enter upon the arduous and dangerous taſk of changing old and well-eſtabliſhed habits, practices and properties, antecedent in theſe kingdoms to the preſent civil conſtitution thereof, and confirmed in

every period of their progreſs from barbariſm to refinement; much leſs will I believe that ſuch an attempt will be made while an armed and dangerous peaſantry, under the guidance of artful and ſeditious leaders, actually aſſume to themſelves the power of dictating the terms of ſuch alterations, controul the executive and legiſlative orders of the ſtate, and affect, by a treaſonable defiance of all laws, to overturn the civil government of this country.

But, laying aſide, *for a moment*, thoſe great conſiderations of the dignity of the ſtate, of the danger of great innovations at *any time* and in *any country*, and particularly at *this time* and in *this country*; of the ſhameful dereliction of all lawful authority and government, in liſtening to terms dictated by *armed* and profligate miſcreants, and of the dreadful example it holds forth to future inſurgents, thus incited to build the moſt alarming claims on the encouraged and ſucceſsful practice of their predeceſſors in iniquity, let us cooly and diſpaſſionately conſider the naked and ſimple fact, whether any real grievance does exiſt, proceeding from the nature of tythes, or from the conduct of the eſtabliſhed clergy, their farmers or agents, which may ſeem to require any great and ſubſtantial alteration, ſo as to change the nature of the

the property allotted by the civil powers of the ſtate for the ſupport of the eſtabliſhed clergy.

As to tythes, and the laws by which they have been eſtabliſhed and regulated, I hold them, in general, to have been admirably well contrived for the maintenance of the clergy, and for the eaſe of the ſubject by whom they are to be paid.—By this mode of ſubſiſtence, the property of the clergyman riſes and falls with that of his pariſhioners, and bears, as is moſt equitable, a fair proportion to the progreſs or declenſion of the country; in a bad ſeaſon the farmer, ſuffering under the affliction of ſcanty crops, is not burdened with the payment of a fixed, regular, annual ſum as his quota to the clergyman, but is called upon, at his own option, either to pay a ſum of money eſteemed to be a moderate compenſation for the tenth part of ſuch ſcanty crop, or to ſet out to the clergyman, his aſſignee or agent, his legal tenth part of the crop; beyond which no avarice of the clergyman, no management of his farmers or proctors can ever ſwell the amount of ſuch tythe—So that, in plentiful years, the farmer, enjoying the advantage of abundance in his nine parts, may, without repining, ſet out the other tenth part to his paſtor, unleſs he ſhould prefer the alternative of purchaſing it at the moderate eſtimated value; and, in a year of ſcarcity, he pays in a

fair proportion to the nature of his own diminiſhed profits.—Thus is the clergyman's private intereſt intimately connected with that of each of his pariſhioners; thus is he perſonally concerned in promoting among them habits of ſobriety, induſtry and ſkill; thus is his ſpiritual connection with them ſtrengthened by the additional incitements of temporal advantage; reſidence becomes his intereſt, as it is his duty; and an uſeful interchange of friendly and neighbourly offices form a fixed habit of mutual kindneſs and affection.

Suppoſe that land were *originally* aſſigned to the clergyman for his maintenance, what would long ſince have been the natural conſequence? either that the clergyman, for the purpoſe of attaining a decent and honourable ſupport, muſt be a daily and hourly drudge on his own farm, muſt give up that attention which he ſhould pay to the various duties of his ſacred function, and become immerſed in all the ſordid and illiberal purſuits of vulgar life, or he muſt ſee his farm uncultivated, his crops inſufficient to ſupport his family, his children uneducated, himſelf reduced by poverty to mean and diſgraceful purſuits, and, poſſibly, his perſon and profeſſion fallen into contempt among all orders of his pariſhioners and neighbours.

Was

Was it *at any time*, or *is it now*, the policy of our laws or the ſpirit of our conſtitution, that our eſtabliſhed clergy ſhould dedicate their whole time to farming, as a means of ſubſiſtence, and thereby neglect all their ſacred and legal duties, or that, in adherence to thoſe duties, they ſhould neglect their temporal concerns, and thus diminiſh the national product, deſtroy the proviſion ſet apart for their families, and for the maintenance of that decent and temperate hoſpitality, without which they muſt ſink into neglect and ſcorn?

But it may be ſaid that the clergy may manage their lands by the hands of bailiffs and ſervants, as the nobility and gentry of the laity often do.

The nobility and gentry may afford to loſe money by farming, and yet not be ruined, as muſt be the caſe of the clergy, whoſe whole dependence, in nineteen caſes out of twenty, muſt ariſe from that portion of land appointed for their maintenance;—farming requires the eye and the hand of the maſter more than any other employment; the profits of it ariſe generally from an attention to many difficult practices, and the regular repetition of various operations in a great diverſity of combinations; for theſe, the knowledge, the zeal,

and

and the diligence of him who is to reap the profits, are abſolutely neceſſary; neither the ability, alertneſs or integrity of ſervants can be relied on when profit is the object in farming, and, in almoſt all caſes, a gentleman's farming is conſidered as at leaſt unproductive, always highly expenſive, and often totally ruinous.——Some men there have been, ſtill are, and I hope always will be, who employ the powers afforded them by fortune and the leiſure of honourable retirement in rural improvements on a large ſcale, and, by their example, excite a ſpirit of induſtry among their neighbours and tenants, often greatly advantageous to their own eſtates, and always highly beneficial to the country; but this purpoſe may be effected, though the individual nobleman or gentleman may actually loſe on a fair ſtatement of profit and loſs of thoſe ſpecial improvements—*he may gain by the conſequences*;—but the clergyman who loſes by his farming operations, can look to no remote effects for compenſation; his proceedings may involve him in immediate ruin, nor can it afford him any advantage or conſolation, as to mere worldly intereſt, that the whole country round him may have adopted his well-grounded though unſucceſsful theory, and happily joined to it a more ſkilful or more attentive practice.

Thus

Thus different as the caſes of the lay-gentleman and clergyman are in point of *actual farming*, let us ſee whether they can be put on an equal, or nearly equal, footing, as to receiving the profits of their lands, through the medium of others, I mean through that of farmers, by a reſervation of rents in money, on leaſes, as is the long-ſettled cuſtom of this kingdom.

The layman often has his eſtate in his power, and, in ſuch caſes, may make leaſes for the longeſt terms, take fines, and, in conſequence of ſuch power of making long leaſes, may obtain immediate high rents, uſually above the preſent value, as the tenant is aſſured that, in progreſs of time, the land, by his money and induſtry, will riſe above the burden of the rents, and produce a laſting and honourable ſupport for his family: Thus is formed that middle race of men from which the bar, the pulpit, and the public offices are ſupplied with their moſt diſtinguiſhed ornaments; from this order the army and navy uſually receive their officers.——This claſs (the gentlemen farmers of this country and of England) and the ſubſtantial yeomanry, conſtitute the pride and ſecurity of every free ſtate not abſolutely commercial, and theſe ranks form the firmeſt barrier againſt the uſurpations

pations of tyranny in the governors, and of licentious anarchy among the governed.

Not placed in thoſe high ſituations which induce men to aſſume illegal authority, or to aſſiſt thoſe who graſp at deſpotiſm, thoſe who compoſe theſe uſeful orders have no temptations to deſtroy the liberty of their fellow-ſubjects, and to plunge in the ſame gulph their own freedom and independence—Yet, ſituated far above the maſs of the people, enjoying a fair proportion of ſufficiently durable property, and, as freeholders, forming the broad baſe of our happy conſtitution, they have a ſufficient ſtake in the general intereſt to urge them to repreſs violence armed againſt law, and to prevent the deſtruction of that civil ſtate of ſociety under which they have procured, and by which they ſtill maintain, their property and independence.

If the clergy had originally received the tenth or any other given part of the lands of this kingdom, that portion would not, on a ſingle acre of it, ſee ſettled one of this moſt uſeful race of men, nor any farmer whoſe induſtry and ſtock could afford him a reaſonable hope of improving his fortune by the cultivation of the ſoil, which can alone take

take place when the tenures are certain, and of a ſufficiently long duration.

But, it may be ſaid, the landed eſtates of Ireland are moſtly bound by ſettlements, and the leaſes thereon conſequently reſtrained as to duration, yet rich farmers live on them, and, at conſiderable expence, often make great and laſting improvements.

This I freely admit to have ſometimes happened, but it ſhould be conſidered that thoſe ſettlements, almoſt always, leave the poſſeſſor of the eſtate a power of leaſing for three lives or thirty one years; that the farmer, taking a leaſe for lives (as was always the caſe among proteſtant farmers, and as is now the general uſage ſince the late relaxation of the Popery laws) chuſes them among the healthieſt of his own children, or thoſe of his neighbour, and that, in ſuch caſe, the leaſe may reaſonably be expected to continue for more than forty years, and ſometimes for fifty, ſixty, or even ſeventy; that no family ſettlement can bind the children of the intended marriage ſo as to make them tenants for life; that, as tenants in tail, they muſt at ſome future period, have the power of opening the eſtate, of letting new leaſes, or renewing the former; and that this forms a conſtant ſource of hope and encouragement in the mind of

the farmer, who proceeds with vigour in the improvement of his ground, partly incited by the ſtrong probability of the long duration of his ſubſiſting leaſe for three lives, and in part by the reaſonable preſumption of obtaining a renewal—this preſumption is built on many circumſtances in the character or ſituation of his young and future landlords; on the honour of ſome if he ſhould be found an honeſt and improving tenant; the inattention of others; the wants and neceſſities of almoſt all—Whatſoever be the motive or cauſe of this hope, the effect is ſtill the ſame; the land is improved; the tenant or the landlord, and often both, receive the benefit; and the nation at large partakes of the advantage.

What power of leaſing can be given to a clergyman, to whom land is aſſigned for his ſubſiſtence, which ſhall not prove highly injurious to the kingdom in general, or hurtful to the intereſts of the ſucceſſors, and conſequently to the eſtabliſhed church?

A power of leaſing during *the incumbency* has been propoſed by an able and well-meaning writer on this ſubject, who writes under the ſignature of *Theophilus*, but ſurely ſuch a leaſe is as none, and affords

affords no poſſible incitement to improvement; a clergyman often gets his pariſh at an advanced age, and, *in ſuch caſe only*, does he remain fixed, with any moral certainty, to the end of his days.—— Suppoſe then that his incumbency and his life could be conſidered as of equal duration, what farmer would lay out money in laſting and expenſive improvements on a leaſe hanging by ſo brittle a thread? but, no clergyman, *young or old*, is fixed to his pariſh; the duration of his incumbency is moſt uncertain; the power of his patron, his own merit, his virtues or his vices, and the various occurrences of life, may remove him on the ſlighteſt notice. Where *then* is the tenure of his farmer, on which it is ſuppoſed he ſhould lay out his time, his labour, and his money? Or who is there in his ſenſes, who would conſider the duration of ſuch a leaſe as equal to one for five years certain?

Let us next conſider whether a power of leaſing for twenty one years, which has alſo been ſuggeſted, will reconcile the intereſt of the farmer and the public with that of the church on this occaſion.

A leaſe for that term, to induce the farmer to lay out money in improvements for his own and the national benefit, muſt, from the nature of the eſtate of the leſſor, hold out to the leſſee a moral

certainty of regular renewal by the ſame incumbent and his ſucceſſors, or no improvement can be expected to follow, for the reaſons already aſſigned as to other caſes of ſhort or very uncertain tenure: —if, by the wants or avarice of the renewing leſſor, fines ſhould be taken, and the renewal executed at the ſame rent or one very little advanced, (which muſt be moſt frequently the caſe, and which no human prudence can effectually prevent) then the intereſt of the ſucceſſor during the next twenty-one years muſt be very materially affected, and, in the progreſs of time, perhaps in the ſucceſſion of three or four incumbencies, the rents reſerved will be found ſo inadequate to the real value of the land, the general riſe in price of all commodities, and the comparative diminution of the value of money, that the revenues of the clergy will be found utterly inſufficient for their mere ſupport, and much leſs equal to their fair and honorable maintenance.

If coercive clauſes ſhould be contrived to vacate leaſes made by incumbents at a rent under the improved value, or on which fines ſhall be taken, let thoſe converſant in the proceedings of courts of law judge how difficult, nay how impoſſible, it will be to induce juries of laymen, who muſt be the ſole judges of thoſe facts, to break ſuch leaſes merely

merely becauſe they have been made againſt the letter or ſpirit of ſuch clauſes as I have mentioned: At preſent, in caſes between layman and layman, and where there is no profeſſional or party prejudice, when family ſettlements made on the moſt valuable conſiderations limit the power of leaſing in a ſimilar manner, the illegal and unjuſt excution of thoſe powers muſt be proved by the cleareſt and fulleſt evidence, and almoſt without a contradiction from the oppoſite party, otherwiſe the leaſes will be confirmed by the verdict of a jury; ſuch is the general prejudice againſt all reſtraining covenants of this nature.

It has been alſo mentioned by the ſame writer, Theophilus, that improvements may be made without any leaſe, and the example of England has been cited in ſupport of this poſition. Let us conſider how this can be applied to the caſe of the clergy.

In England it *has been* uſual for the heads of great families to continue from time to time the occupants of the farms on their eſtates, and their poſterity, in poſſeſſion, with little or no riſe of rent, and frequently without any leaſe whatſoever. This was a noble and magnificent conduct, grounded on the princely ideas of the old feudal ſyſtem, and

on

on the cloſe and honorable connection between landlord and tenant. The pride, the honor, the dignity and the juſtice of the great families were concerned in the maintenance of this ſyſtem, and while the Engliſh Baron lived in the ſplendour of rural magnificence, and his blazing hall was crouded by a grateful tenantry, his wants were generally ſupplied from his own eſtates; his paſſion for foreign luxuries and vices did not render it neceſſary for him to deviſe ſchemes for racking his tenantry or raiſing his lands to an artificial value; the tenant whom he daily ſaw he loved, and, in him, he loved his poſterity; when the capital and the court drew the noble from his caſtle, his thirſt for gaming, and his various other inſatiable, artificial wants produced in his mind a neglect of that tenantry whom he no longer knew; he conſidered his eſtate as his wares and merchandize, and, with the ſpirit of a pedlar, retailed them to the higheſt bidder; this is, not unfrequently, the caſe at preſent in England, but almoſt univerſally ſo in Ireland, even among the moſt noble and diſtinguiſhed families. But what family pride, what thirſt for ſplendid and honorable popularity, what ancient connection of landlord and tenant can induce a ſucceſſion of neceſſitous incumbents to continue the poſterity of a farmer in the occupancy of his ground, from age to age, without leaſe, when a much

much higher rent may be gained by letting it in the uſual method? Will a ſeries of rectors or vicars be found ſo romantically generous as to act in this manner, or ſo opulent as to bear the loſs without utter ruin?—Or will a ſucceſſion of farmers be found ſo viſionary as to lay out time, money, and labour in improvements, in the fond hope of enjoying ſuch a laſting, though unwritten tenure, as is poſſeſſed by the tenants of the MANNERS's, the CAVENDISH's, the PERCY's and the HOWARD's.

Speculative men have, in writing or converſation, propoſed other plans for the maintenance of the eſtabliſhed clergy; of that publiſhed in a pamphlet under the ſigniture of a *beneficed clergyman* it is not neceſſary to take notice, as it has been ſo completely anſwered and refuted by THEOPHILUS.

Some have expreſſed a wiſh that the proviſion for the clergy ſhould be aſertained in money, from time to time, by commiſſioners, then preſented by grand juries, and applotted and levied as county charges and preſentments are at preſent in this kingdom.

Are we then ſo little acquainted with the nature of intereſted commiſſioners, of jobbing grand juries, of venal applotters, of exacting high and petty

petty conſtables, and of the various evils which ſpread through the whole ſyſtem of grand-jury legiſlatures, and electioneering finance, as to truſt the property and intereſts of our clergy, and conſequently of our religion, in ſuch hands?—Do we ſo little know that, among the *real* grievances of the diſtreſſed peaſantry of this country, the ſhameful and prodigal grants of their money by the rural Thanes of their counties to thoſe moſt abandoned miſcreants, the profeſſed road-makers, bridge-makers, and affidavit-men, is one of the moſt crying and moſt notorious? That the modes of applotment often add to the original burthen; that the exactions of the conſtables, under the pretence of a delay of payment, are moſt cruel and oppreſſive; that the diſputes among the numerous cottier jointenants of the ſouthern and weſtern parts of this kingdom are now exceedingly frequent, and occaſion much animoſity and litigation; that with the addition of this new burthen, thoſe inconveniencies would be more widely ſpread and multiplied, and that a mode of collecting money from the occupants of the ſoil, now deſervedly unpopular and hateful, would, in ſuch caſe, become tenfold more grievous and deteſted? Or, with a conviction that this is the true ſtate of the caſe, ſhall we adopt a mode highly ruinous to the clergy, whom we eſteem

teem, or affect to eſteem, and who certainly deſerve our eſteem, and at the ſame time burdenſome and odious to that body of the people whom we either wiſh or affect to relieve from their preſent difficulties? It were an ill compliment to the hearts or the heads of my readers, to enlarge further on this abſurd and miſchievous project.

Some have mentioned a rate of two ſhillings in the pound on the rents, or ſome other fixed rate per acre on the value, of the lands of this kingdom, after a certain deduction for bogs, rivers, mountains, &c.—The uncertainty, inequality and injuſtice of this ſort of commutation muſt be obvious—*as to rents*, they vary exceedingly, and ſeldom are in accord with the real value of the land; on ſeveral *old leaſes* not one fifth of the real preſent value is reſerved, on ſome not one ſeventh, eighth, or even tenth; two ſhillings in the pound on ſuchtrifling rents, as the clergy man's part, would reduce his portion to the ſeventieth, eightieth, or even one hundred part of the real value;—as to a fixed rate on the *value* of the land, nothing can be more arbitrary or unequal; lands riſe or fall from various cauſes, ſuch as good or bad huſbandry, the demands of foreign and domeſtic markets, the breaking up for tillage or laying down to paſture, and an endleſs combination of other circumſtances:

—In the ſame county, barony, pariſh, eſtate, *nay in the ſame farm*, the ſoil is of very different value; to impoſe *an equal rate* on every acre in a province, county, &c. would be unequal and unjuſt; to apportion the rates *fairly and according to the relative values*, would be a work of the higheſt difficulty, amounting nearly to a phyſical impoſſibility, and the attempt would open a thouſand avenues to fraud, partialities and corruptions of every kind; no man would be content with the burden which ſhould be laid on his own property; and more confuſion, diſtreſs and diſcontent would enſue than the innovators themſelves have ever ventured to impute to the preſent ſyſtem.

If then an *original* ſettlement of land, or of ſpecific ſums of money, or of money to be annually, or at other ſtated times, levied and applotted, or of a fixed rate per pound on the rents, or, per acre, on the value of the lands, would have been inadequate, impolitic, burdenſome and unjuſt modes of eſtabliſhing a proviſion for the clergy of the church of Ireland, how much more abſurd in the conception and difficult in the execution muſt theſe or any ſimilar ſchemes be *at this day*, when the modes of maintenance of the clergy are grounded on the ancient laws of the land, ſanctified by renewals

renewals of the legiſlature in ſucceſſive ages, ſufficiently clear in themſelves, but rendered almoſt indiſputable by repeated deciſions, and of the leaſt poſſible vexation to the people; when a length of time has wrought them into the very body of the religion itſelf, from which they cannot be ſeparated without the moſt violent convulſion; when all the lands in the kingdom are, and have long ſince been granted and occupied, bound by various obligations of debts and ſettlements, and cannot be deveſted from their preſent poſſeſſors for any purpoſe of commutation without the greateſt degree of individual and national inconvenience; when the eſtabliſhed church, already comparatively weak in *numbers*, if weakened in its *influence* and *property*, muſt yield to its natural and profeſſed enemies; when any great alteration in the ſituation of the *teachers of a religion* is known to lead naturally to an equal change in the rank or influence of the *religion itſelf*; and that it is clearly known and acknowledged that every material change in the national religion produces highly uſeful, or highly dangerous, variations in the civil and political ſtate of every country. When all theſe points occur to the obſervation of every reflecting, cool and unprejudiced good citizen, will he not ſet his face againſt any attempted dangerous innovations, and

ſay to the inſolent, inſidious or unthinking propoſers, as did the barons of old,

"Nolumus leges Hiberniæ mutari?"

But it may be ſaid by ſome that though the nature of the proviſion for the clergy may not be changed, and that tythes ſhould be continued, yet, ſuch is the ſeverity of the laws now ſubſiſting for their collection, and ſo great the exactions of the clergy, their farmers and proctors, that thoſe laws muſt be totally changed, and the conduct of the clergy moſt ſeverely cenſured and reprehended. —Let us examine briefly the law and the practice of tythes as now ſubſiſting generally through the kingdom, and particularly through Munſter, for, as to little local abuſes which creep into all human inſtitutions, no law can guard againſt them all individually by actual proviſions.

The general law of tythes, coeval here with the full eſtabliſhment of Chriſtianity in this kingdom, and, in England, little poſterior to its ſettlement in that country, ordains that the tenth part of the fruit or lawful increaſe of the earth, of beaſts, or of men's labours be given to the miniſters of the goſpel in recompence for their attending their offices. And this law is now the law of the land, extending through the whole kingdom, unleſs where

where old and undiſputed local cuſtoms, ancient compoſitions called Modus's, and particular exemptions derived from original grants or tenures from the crown or of ſome old abbey and church-lands, may form ſome ſpecial exceptions.

This univerſal law of the primitive Chriſtian church, now part of the common law of the land, has been acknowledged, confirmed and guarded by ſeveral acts of parliament. The writer of theſe conſiderations, much as he reſpects the clergy and the eſtabliſhed religion, will look for no more ſacred origin for their rights and privileges in this kingdom than the known laws of the ſtate; it is not now neceſſary to debate whether tithes were originally of divine inſtitution, and, as ſuch, were early ingrafted into the ſyſtem of the Chriſtian church, and conſequently adopted by the ſeveral nations of Europe as they were ſucceſſively enlightened by the rays of the goſpel; it is ſufficient, for the purpoſes of fair argument and diſcuſſion, that they are founded on the laws of the land, and intimately connected with various parts of our civil polity and temporal eſtabliſhments;—they have, by the laws enacted in the reign of Henry VIII. formed a very conſiderable part of the property of ſeveral lay families; above one-third of the

the tithes of the kingdom is impropriate, and conſequently not in poſſeſſion of the clergy ; this conſiderable portion of tithes has been frequently ſold, incumbered, ſettled, and, in every other reſpect, treated as land or any other temporal property ; it is recoverable (as tithes are in their nature) by ejectment and other civil actions, and is, at this inſtant, in ſuch various ſituations, portions, eſtates and limitations in the reſpective families to which it belongs, as not to admit of any alteration without the utmoſt general confuſion, nor to become, in any degree, an object for commutation or compenſation.

33 Hen. VIII. ſeſ. 1. c. 12. 3 Geo. III. c. 25. 7 Geo. III. c. 21. &c.

The laws enacted here from time to time on this ſubject, of which ſome are cited in the margin, ſhow the moſt ſcrupulous attention in the legiſlature to confirm the rights of the clergy, to facilitate the means of recovering their juſt dues, and, in the caſe of litigation, to procure juſtice for the party injured in the ſhorteſt poſſible time, and with the leaſt poſſible expence.——The occupant of the land, who, in almoſt all tithe-cauſes, is neceſſarily the impugnant or defendant, has the benefit of the oath of the promovent or plaintiff, whether he be the clergyman, his farmer or proctor ; and the eccleſiaſtical court is, by the expreſs words

words of the ſtatute, conſtituted a court of equity for that purpoſe, and for the benefit of the defendant. By thoſe laws the proceedings are rendered ſummary, the delays and forms uſual in all other courts are cut off, and the judges are expreſly directed " to receive ſuch proofs as ſhall be " offered, and finally to hear and determine ſuch " cauſes in the moſt ſummary manner, without " any regard to the formality of proceedings, " and regarding only the juſtice of the caſe." And all this without the exaction of the ſlighteſt fee on any pretence whatſoever, and with a limitation of coſts to the ſum of one pound ſix ſhillings and eight pence.

In England, from whence we happily derive our preſent civil and eccleſiaſtical conſtitution, various acts have been made for this purpoſe; among theſe ſtatutes thoſe of the 2d and 3d Edward VI. cap. 13. and 7th and 8th Wm. III. cap. 6. are, I think, the moſt extenſive and effectual, pointing out clear and expeditious methods of enabling the clergy to collect their acknowledged rights, and guarding the property of the church by the ſtrong arm of the civil power.

What then has the conduct of the clergy of the church of Ireland been in relation to their allotted main-

maintenance, which ſhould induce the legiſlature to alter its nature, to diminiſh its product, to prevent its future increaſe, and conſequently reſtrain the extenſion of the doctrine and diſcipline of the eſtabliſhed church, to cauſe the moſt grievous apprehenſions to the friends of the preſent civil and eccleſiaſtical conſtitution, and to incite and animate the dangerous hopes and pernicious zeal of its *now armed* and moſt determined enemies?

The clergy of Ireland, juſtified by law in demanding and taking the tenth of all predial and mixed products of the earth and of cattle, and of the clear profits of all trades and induſtry, have, in all parts of the kingdom, either voluntarily given up or been unjuſtly deprived of the tithes of a great number of thoſe articles to which they were by law entitled; perſonal tithes, one great component part of the revenues of the ancient Chriſtian clergy, are now abſolutely extinguiſhed in Ireland by the moderation of the preſent clergy; many products of the earth and of animals, titheable in their own nature of common right, and titheable by the modern daily practice of England, are never demanded, either in kind or by compoſition, in Ireland; an Engliſh tithing-table contains almoſt every article of the longeſt ſeedman's cata-

catalogue, and many products of an animal nature; it includes every thing which grows in fields or in gardens, even green-house plants and pine-apples; woods under twenty years growth, and even ancient woods, if of a species not usually denominated *timber*, honey, fish, rabbits, eggs, fruits, beans, pease, mills, orchards and numerous other articles, are daily tithed in kind through all England; agistment of cattle forms a great part of the English clergyman's income; *here* those several articles, and many more, are absolutely unproductive to the Irish clergyman, and, of the benefit of the agistment-tithe he has for a long time been most impolitically deprived in the most extraordinary and unconstitutional manner.

Thus restrained to a legal demand of one-tenth of corn, potatoes, flax and meadow, the Protestant clergyman is settled in the remote parts of Munster or Connaught, among people who, in general, hate him for his religious profession, and from whom he can expect little favour at any time, and sometimes not common justice; in such a situation the clergyman, usually unconnected and unsupported in the country, unprovided with servants, utensils of husbandry, barns or other conveniencies, can never be supposed willing to draw

his tithe in kind, and muſt therefore ſet it at a moderate value, and uſually to the occupant of the ſoil, who, from contiguity and various other circumſtances, can become the purchaſer at the greateſt poſſible advantage. At the regular ſeaſon the tithes of the pariſh are, farm by farm, and each ſpecies of crop by itſelf, viewed and valued by two intelligent perſons, and, almoſt always, very conſiderably under the value; the preference of the tithe of each farm is offered to the occupant:—if, from an idea of its being eſtimated too high, from having already a redundancy of the ſeveral ſpecies of crops, or from any other motive, the occupant ſhould not be inclined to become the purchaſer, then it is commonly bought by ſome tradeſman of the neighbouring villages, or by ſome little farmer or cottager, whoſe own crops happen not to be ſufficient for the annual maintenance of his family, and the occupant of the farm ſuffers no wrong in any caſe, as, by no poſſibility, can more than the tenth of his crop be removed from the ground.

The clergyman, his farmer, or agent uſually lies at the mercy of the occupant, who, by giving the legal notices of ſetting out his tithe at times which he knows muſt be inconvenient to the perſon entitled to draw it, can always command the market on his own terms; and thus he commonly purchaſes

purchaſes his tithe by the acre or in groſs, at twelve months credit, and on his ſingle note, at a rate ſeldom exceeding the one-half, often not amounting to the one-fourth or one-eighth of the real value.

This will appear from the following calculation, which I have procured from thoſe whoſe experience, intelligence, and integrity render them the beſt and the moſt impartial judges of this part of the ſubject.

	Full value of an acre, plantation measure.			Real value of the tythes.			The rates for which the clergy ſell their tythes in general in the province of Munſter.
	£.	s.	d.	£.	s.	d.	
The land in many parts of the counties of Tipperary and Limerick, and elſewhere, broken up for potatoes, in ſingle fields, for two crops, is generally rented at from five to ſeven guineas per plantation acre each year, and a good crop is moderately eſtimated at	at 15	0	0	1	10	0	The tythes of the beſt acre of potatoes is uſually ſold for 10s. and in general for 8s. frequently for 7s. 6d. and very often for 5s.
from 15l. to 20l. per acre, - - - -	at 20	0	0	2	0	0	
An acre of wheat is ſuppoſed to be worth	at 7	0	0		14	0	This is ſold uſually at 6s. 7s. and 5s.
from 7l. to 12l. excluſive of the ſtraw,	at 12	0	0	1	4	0	This is ſold generally for 8s. or thereabout.
An acre of barley and bere is worth from 6l.	at 6	0	0		12	0	6 Shillings is the uſual price demanded,
to 8l. excluſive of the ſtraw, - - -	at 8	0	0		16	0	often 5s.
An acre of oats is worth from 3l. to 5l.	at 3	0	0		6	0	2s. 6d. and 3s. the uſual prices; for the beſt
excluſive of the ſtraw, - - -	at 5	0	0		10	0	3s. 6d. is ſometimes demanded.
An acre of Meadow, ſuppoſing it to produce	at 3	0	0		6	0	From 2s. to 3s. are the uſual prices. N. B. No
from 2 to 3 tons, at 30s. per ton, - -	at 4	10	0		9	0	agiſtment is paid here as in England.
An acre of flax is computed from 6l. to 10l.	at 6	0	0		12	0	The tythes of the beſt acre is generally ſold for
	at 10	0	0	1	0	0	8s.—6s. is the common price, and 5s. frequently is given.

In ſome parts of Munſter, particularly in the county of Cork, the White-boys, by notices poſted on their chapel doors, and regularly ſerved on the houſes of the clergy, aſcertained the limits which they were determined not to exceed for their tythes—They varied in different parts of the county, but the following were nearly the average rates per acre:

Potatoes,	Wheat,	Barley,	Oats,	Meadow,	Flax.
4s.	3s. 6d.	3s.	1s. 6d.	o	o

Thus, thoſe impartial legiſlators have by their *armed authority* reduced, in ſeveral places, the price of tythes to *a mere nothing* as to certain products, and, as to others, to the one-fourth, one-ſixth, and even the one-ninth of their real value, and ſome timid or diſtreſſed clergymen were induced by the threats of thoſe furious and mercileſs men, by the perſuaſians of falſe friends, or by their own poverty, and the preſſing demands of large families, to accede to theſe moſt unjuſt propoſitions—however, in many of the pariſhes where thoſe accommodations had taken place, the conſcientious CAPTAIN RIGHT and his honeſt myrmidons have broken through their agreements, forced the tythe notes from the clergy or their agents, and now retain the whole tenth without any intention of offering the ſlighteſt retribution to the legal proprietors.

The

The enemies of the preſent eccleſiaſtical ſyſtem have, with equal induſtry and malignity, fiſhed for information of the ſeverity or ſeeming exactions of individual clergymen through every corner of the kingdom; through the indiſtinct murmurs of many unſpecified charges, I have not been able to hear of more than one preciſe accuſation attempted to be brought home. The conduct of a clergyman is moſt grievouſly cenſured, who, as is alledged, forced from one of his pariſhioners, by fraud and litigation, a large ſum, at the rate of 32s. per acre for the tythe of potatoes, being four, five or ſix times more than the current rate of the country.—The caſe I allude to, I ſhall ſtate fully and fairly, from the moſt authentic information, and ſhall mention the names of the parties, as a proof that I think myſelf perfectly well grounded in my aſſertions, and do not dread contradiction.

The Rev. Mr. Hare, vicar-general of the dioceſe of Caſhel, at the regular time in autumn, got the crops of his pariſh of Ballyſheehane viewed and valued by two ſufficient perſons; this is the ſettled and neceſſary practice, as, in the caſe of ſubtraction of tythes, there is no poſſibility of recovering the value but by the evidence of two competent witneſſes, who have carefully valued the crops while

while growing and nearly advanced to maturity; thoſe eſtimators judged that the farm of Garrane, occupied by Mrs. Strang, would produce ſuch a number of barrels of potatoes, barley and oats, and tuns of hay, that Mr. Hare's moiety of the tythe, eſtimated at the then low rates of that neighbourhood, would amount to 33l. 1s. 4d. When their report was preſented to Mr. Hare, he in perſon, went to the houſe of Mrs. Strang, to offer her the tythe at any valuation ſhe herſelf ſhould be willing to put on it, though it were even ſo low as the one-third of the eſtimated value; Mrs. Strang not being at home, her agent told Mr. Hare that no compoſition would be made with him, and that he abſolutely *ſhould get nothing for his tythe*, unleſs he immediately made Mrs. Strang a leaſe of the tythes during his incumbency.—On Mr. Hare's refuſal to make ſuch leaſe, the whole tythes of this farm of Garrane were then ſubſtracted, and Mr. Hare, finding it impoſſible to obtain his right without recurring to law, libelled for the value of his tythe in the ſpiritual court, though not till the ſucceeding ſpring, as he wiſhed to give Mrs. Strang the fulleſt poſſible time to offer and make compenſation for the tythes ſo ſubſtracted:—Copies of Mr. Hare's petition, containing the nature and amount of his ſeveral charges, were regularly

ſerved,

ſerved on Mrs. Strang, at leaſt thirty days before the appointed day of trial, as the law directs; the cauſe was not heard till the of July, when, though Mrs. Strang employed a proctor to defend the ſuit, no evidence was given on her part that ſhe had, by herſelf or by any other perſon, made any propoſal for a compoſition for her tithe, nor was any teſtimony offered on her part to rebut the evidence of value and ſubſtraction given on the part of Mr. Hare.

Clear proof having been made of the value of the ſubſtracted tithes, by the oaths of the two viewers and eſtimators, the eccleſiaſtical judge, in the preſence of Mrs. Strang's proctor (who attended alſo at the examination of the witneſſes) gave judgment for Mr. Hare, to recover from Mrs. Strang the ſum of 33l. 1s. 4d. being the ſworn value of the tithe ſubſtracted; this the law abſolutely directs him to do; there was no contrariety of evidence as to the facts, as there certainly would have been had Mrs. Strang's proctor been able to deny the allegations of Mr. Hare; the judge was, of courſe, bound to take "pro confeſſo et conceſſo," the only proof which was laid before him.

* An appeal was then lodged, and, the due time for proceeding on ſuch appeal having elapſed, without

without any ſteps having been taken therein, the decree of the ſpiritual court was of courſe valid, and a monition iſſued accordingly for 33l. 1s. 4d. the ſum decreed.

Mr. Hare, ſupported by this ſentence of the law, and having it in his power to recover and levy the full amount of the decree in his favour, evinced his moderation in the cleareſt manner by accepting the ſum of 10l. inſtead of 33l. 1s. 4d. the ſum decreed; with which inſtance of his diſintereſtedneſs, and his general good conduct through the whole procceding, Mrs. Strang expreſſed her entire ſatiſfaction, though many attempts were made by the enemies of Mr. Hare, to miſrepreſent the caſe, and to blacken his character in the moſt ſhameful and malicious manner.

This will clearly appear by laying before the public Mrs. Strang's ſtate of this buſineſs, as it appears in her own words, in the following atteſtation:

" MANY falſe and injurious reports having
" been moſt induſtriouſly propagated, relative to
" the demands made on me by the reverend Mr.
" Hare, in the year 1780, for tithe, to remove the

" effects

" effects of ſuch malevolent miſrepreſentations, I " think it but juſt to declare that the reverend Mr. " Hare offered to let me have my tithes for any " thing I pleaſed to give him for them, but, by " the improper conduct of my agent, who declared " (without any directions from me) that unleſs Mr. " Hare gave a leaſe, he ſhould get nothing, Mr. " Hare ſued me for the full value. And after he " he had obtained a decree againſt me, he relin- " quiſhed all advantage from it, and let me have " for 1cl. tithes which he had proved in court to " be worth 33l.

" Mr. Hare receives only half the tithes in the " eaſtern diviſion of the pariſh of Ballyſheehan, and " my tenants acknowledge themſelves well pleaſed " with his charges.

" I make and ſubſcribe this declaration in vin- " dication of Mr. Hare's character.

" MARY STRANG."

" *October*, 1786.

I have made enquires not only into the nature of this particular caſe, but alſo as to the general character of the parties, and have every reaſon to be aſſured that Mrs. Strang manages a very extenſive property with the greateſt ſkill, prudence, and pro-

propriety, and with the beſt poſſible private character, though, in this buſineſs, miſled by the miſmanagement or miſtake of her agent; and that Mr. Hare has been long remarkable for his learning, hoſpitality, charity, and other valuable qualities; that he has ſome enemies, whom he has made ſuch by an open freedom of ſpeech and action in defence of the legal, civil, and religious eſtabliſhments of his country, and that his * property has frequently ſuffered, and even his life been more than once endangered, in conſequence of of his manly and vigorous exertions to reſtore peace and order to that part of the country in which he reſides. May IRELAND ſee many ſuch citizens ariſe in the active defence of her laws and conſtitution!

So little then is there the appearance of a *real grievance* ſuffered by the peaſantry of this country from the clergy, that, on the fulleſt proof, it can be demonſtrated that eccleſiaſtical dues of every kind are much more moderately levied *here* than in the *ſiſter kingdom*, where, nevertheleſs, that ſpecies of property is as eaſily maintained and received as rents or any other income whatſoever; and that the clergy of this kingdom or their repreſentatives ſeldom receive more than one-third of their legal property, and ſometimes not one-fourth or even

* Vid. the circumſtances here hinted at, more fully ſtated in the appendix.

one-fifth. What then are the *real cauſes* of the preſent diſcontents of the lower orders of the people in Munſter? Are they of their own *original* diſcovery, or have they been *taught* to look for them, to feel them, and to mark their ſenſe of them in lines of blood and devaſtation? Have they been artfully incited to turn away their eyes from the *true ſources* of their poverty and diſtreſs, to look for *imaginary* evils, and combat *unreal* oppreſſion? or is there ſomewhat, ſtill more dangerous, lying hid and unknown even to the actual perpetrators of thoſe horrid crimes which ſhock the ear of humanity? Have thoſe whoſe councils guide, whoſe influence protects, and whoſe zeal inſpires the motions of this body, conceived the deep laid ſcheme of annihilating the eſtabliſhed religion, confounding all orders of the ſtate, and raiſing for themſelves out of the wreck of the conſtitution, as out of CHAOS, new property, new power, and perhaps actual rule and dominion? Such were the aſpiring hopes of CATILINE, a man of dignified birth and ſplendid connections. Such illuſtrious patricides were the FIESQUE's of Genoa, the TIEPOLO's of Venice, the ESSEX's and the FAIRFAX's of England, and many others of birth and fortune, who, urged by perſonal reſentment or political ambition, by private avarice, by a general and diſin-

diſintereſted love of injuſtice, and a glorious zeal for uproar and confuſion, riſked themſelves, their familes, and their fortunes in virtuous attempts to overturn the peace and the liberties of their country. Not the JACK CADE's, the WAT TYLER's, and the MASANIELLO's alone, men of obſcure birth and plebeian manners and fortunes, have had the happineſs of laying nations in the duſt, and humbling the pride of nobles and of monarchs; ſome, of higher orders, have diſtinguiſhed themſelves in the reformation of their country, by overturning her firmeſt ordinances and eſtabliſhments from their very foundations. Can IRELAND *now* boaſt of any man or number of men of the higher or middle orders of life, fired with this good-like ambition, and deſirous of emulating the deed of that ancient patriot who eternized his name by the deſtruction of the Temple of Epheſus? This it is not in my power to pronounce with *certainty*, anxious as I am that my native country ſhould ſnatch a praiſe

"Above all Greek, above all Roman fame"

yet I have not preſumption enough to adorn her brows with this ſprig of civic wreath, or to pronounce any nobleman, baronet, or gentleman of Ireland, on the mere credit of public report, worthy of being

being raiſed to this higheſt pinnacle of glory, and ranked by an admiring world in the temple of fame, with the patriotic CATILINE, and the high-minded HEROSTRATUS.

Let us however attempt to trace the hiſtory of the preſent diſturbances, and to aſſign ſome cauſes for their alarming extent, and the want of ſucceſs of thoſe endeavours which have been uſed for their ſuppreſſion by the interpoſition of government, by the exertions of magiſtracy, by the vigour of the military, or by any other means hitherto deviſed for that purpoſe.

As I have been informed (and I have taken ſome pains not to be deceived) the preſent ſpirit of diſcontent and outrage firſt raiſed its head in ſome pariſhes lying to the weſtward of Corke, and not far diſtant from that city. At no time had ſome of the great men of ſome of thoſe pariſhes been remarkable for their attention to the rights and privileges of the church, to the payment of its juſt dues, or averſe to litigation with the unfortunate clergymen who were thrown within the ſphere of their influence; any man of this mode of thinking, poſſeſſed of a large property, of much cunning, of great ſuppleneſs and ſpecioufneſs of manners,

ners, and of an affected zeal for the public intereſt, may work much on the minds of a wretched peaſantry who feel diſtreſs or oppreſſion, either without knowing from whence the weight is hung which bears them to the earth, or without being able to oppoſe their real oppreſſors:—ſuch a man, conſcious of the effects of his own avarice and rapaciouſneſs, of the miſchiefs with which they have affected his own wretched tenants, and, by his example, thoſe of his neighbours, the emulous adopters of his principles and practices, uſes every poſſible endeavour to ſhift the charge of tyranny, exaction, and oppreſſion of the poor from himſelf and his friends, on the helpleſs, unprotected and unoffending clergy, and to render the paſtors of the church, not, as in former times, the *offerers of ſacrifice* for atonement, but the *actual victims* and *ſcape-goats* for the ſins of the *really guilty*. Thus, the fear of cenſure, and perhaps of puniſhment, for their own crimes, united with the love of plunder, and an innate and habitual paſſion for anarchy and tumult, may have induced ſome owners of the ſoil, men of family and influence, to point out to their needy and deſperate vaſſals the eſtabliſhed clergy to be hunted as beaſts of prey, and as fit game for their hunger and revenge; accordingly an artful plan was laid to get the unſuſpecting clergy,

clergy, their agents and farmers into the toils of diſtreſs without expoſing their purſuers to any of the highly penal or capital judgments of the law. The EDICT was accordingly iſſued by *the* CAPTAIN RIGHT, that, at every Popiſh chapel, oaths ſhould be adminiſtered to every pariſhioner not to take tithes but under certain very unjuſt, illegal and impracticable regulations; thus binding the conſciences of *the few* by the power of ſuperſtition, and giving to *the many* an excuſe for committing that injuſtice to which they were already but too well diſpoſed—Orders were publiſhed that the ſworn pariſh ſhould ſwear the next, and ſo on progreſſively, that the circle of combination ſhould ſpread rapidly through the whole country, and the ruin of the clergy become univerſal and inevitable.

At this time no violence was committed, no nocturnal meetings were holden, no arms wreſted from the houſes and perſons of Proteſtants, no act of groſs outrage alarmed the really honeſt yeomanry, the gentry, or the magiſtracy; the indolence of ſome rendered them heedleſs, and many, not foreſeeing the conſequences, fooliſhly thought that they themſelves might, with impunity and a ſafe conſcience, reap ſome benefit by a diminution of the property of the clergy.

Thus

Thus the miſchief crept on and ſpread far around, to the very ſhores of the Atlantic, like the TYPHON in the Indian ſeas, which at firſt appears as a ſmall ſpeck in the weſt, level with the horizon, then gradually riſes to the zenith, and covers the whole ocean with lightnings, ſtorms, and devaſtation.

While this cautious method of ſwearing the inhabitants of the ſeveral pariſhes to combine againſt the clergy and the laws, was thus ſecretly and, in appearance, effectually undermining the conſtitution, ſome men were found, among the inſurgents, of leſs prudence and more active ſpirits than thoſe weighty, cool and ſpecious men, ſome of whom had, by their cunning planned, and ſome, by their dignified ſituation, ſupported, the original diſturbances in the country;—the *actors* in the tragedy became regardleſs of the cue of their reſpectable *prompters*, and were hurried on by that ſavage impetuoſity which characterizes the lower orders of the native Iriſh.—Private revenge was often gratified in the moſt dreadful manner under pretence of redreſſing public grievances;—armed parties marched in the dead hours of night, from houſe to houſe, collecting fire-arms from the Proteſtants by menaces, by force, and ſometimes by torture; exacting heavy contributions from all deſcriptions of

men for the purchaſe of ammunition, and for the better general ſupport of the *common cauſe*; burning the tithes of the clergy, the haggards of ſuch farmers as had dared to comply with the laws, and threatening to deſtroy the houſes of the clergy, and of thoſe few magiſtrates who had taken the alarm, and meditated an active oppoſition to their proceedings.——Some who had been farmers or agents of the clergy were torn from their wives and families, expoſed to new and moſt grievous tortures, and often buried alive in graves dug in the point of meeting of the moſt public roads;—thoſe graves were lined with black-thorn buſhes and brambles, and, by an edict of thoſe merciful reformers, no man was, under pain of a ſimilar puniſhment, to attempt the relief of the unhappy ſufferers, within ſome given and limited time. Some ſuch graves has the writer of theſe lines ſeen long open on the high roads within two and three miles of the great and opulent city of Corke, to the utter ſcandal and diſgrace of the gentry and magiſtracy of that city and of the neighbouring country.

Theſe violences, however, produced ſome good effects; ſome men of property and honourable and independent principles, ſaw the neceſſity of oppoſing ſuch outrages; and ſome magiſtrates (though

(though few) at the riſk of their lives and properties, nobly dared to exert the powers of the law againſt the inſurgents; among thoſe I am proud to mark the diſtinguiſhed zeal, the intrepid firmneſs, and the well directed conduct of Mr. Mannix, a magiſtrate of the county of Corke, who very early ſaw the tendency and probable conſequences of thoſe proceedings, and oppoſed them with vigour, perſeverance and effect; not deterred by menaces againſt his habitation, property and perſon, nor infected by the uſually contagious ſupineneſs of his fellow magiſtrates, he ſtood forth the fearleſs corrector of lawleſs violence, the active and uſeful friend of the perſecuted clergy, the ſteady and uniform ſupporter of the laws and the conſtitution.

Another conſequence was, that the executive power, ever anxious to maintain the peace and good order of the kingdom, ſent into the diſturbed counties a conſiderable military force, under the command of an active and able general, to aid and invigorate the civil power, in ſuppreſſing thoſe violent and diſgraceful proceedings. Many of the offenders were accordingly apprehended; the white-boy parties were frequently ſurprized, attacked and diſperſed, and a temporary calm ſucceeded to the former devaſtations.

Government, in continuance of its moſt earneſt good wiſhes to reſtore tranquility to the country, directed a legal proſecution of the offenders at a very conſiderable public expence; but, ſuch were the powers of influence and protection, the efforts of bribery and timidity on the conduct of proſecutors and witneſſes, and the blind and miſtaken mercy of jurors, that, on the whole Munſter circuit, where many white-boys were capitally tried, moſt of whom were notoriouſly guilty, yet only two were convicted.

The ſubtle and deſigning ſupporters of the original plan exerted their influence to the utmoſt in defence of their unfortunate *vaſſals* and *diſciples*, and ſucceeded but too well on the occaſion.

It was confidently promiſed by the known favourers of the inſurgents that, after the aſſizes, peace ſhould be reſtored, and that the oppreſſed and injured peaſantry, as they were called, ſhould lay down their arms, and ſubmit their diſtreſſes in a legal and dutiful manner to the conſideration of the legiſlature, from which alone they could expect effectual relief. Thoſe who then promiſed had engaged for more than was within their power, or, perhaps, within their inclination, to perform. In a very

a very ſhort time the ſtandard of rebellion was again diſplayed, and, in open day-light, again waved over the country;—her forces were again levied, regimented, and, in ſome degree, regularly diſciplined;—the ſame ſcenes of rapine, burnings and murder were renewed with additional circumſtances of horror;—the perſons and properties of the very few magiſtrates, and ſuch others as had ſhown themſelves friends to the laws of their country, were threatened, and ſometimes attacked;—the habitations of many clergymen, the moſt remarkable for charity, a benevolent attention to the poor in the hours of ſorrow and diſeaſe, and the utmoſt moderation in the collection of their legal rights, were in perpetual danger, though armed guards were, at a conſiderable expence, kept for the protection of ſome of them;—the very proteſtant churches were not always ſecure; that of Glanmire in particular was threatened to be burnt, though in the vicinity of the City of Corke, and in the center of a populous and proteſtant neighbourhood; this audacious menace would probably have been put in execution, if Mr. Mannix had not exerted his uſual firmneſs on the occaſion, and effectually ſcattered that force which was intended by Captain Right for that very daring ſervice.—— Thoſe who had proſecuted at the former, or who were

were bound over to proſecute at the enſuing, aſſizes, were peculiarly marked as the objects of popular reſentment*; one of theſe unhappy men, who had long before been maimed and diſfigured by the white boys for having ſpoken diſreſpectfully of their proceedings, was again torn from the bed of his diſconſolate and ſupplicating wife, and, in the midſt of his affrighted infants, maſſacred with circumſtances of unexampled horror and barbarity.

Are theſe things ſo?—The voice of fame is too loud, the facts are too near and too recent, and the proofs too pregnant and too numerous to admit of contradiction.

Whatſoever then be the CAUSES of theſe diſturbances, whether the peaſantry be in themſelves really irritated againſt the clergy and the church, or artfully miſled by cool and deſigning men, whoſe diſlike to all religion or particular hatred to that eſtabliſhed, prompts them to arm the hands of the multitude for its overthrow, or whether there lurks in ſecret a ſettled purpoſe gradually to overturn all the orders of the ſtate, and to begin with that which, in theſe days of religious indifference, has the feweſt protectors; the EFFECTS are certainly the

* James Dunn, near Urlingford.

the ſame, and all ranks of men are now called upon, when the magnitude of the evil is apparent, to exert their utmoſt endeavours to ſtop the growth of the contagion.

It was clearly the aim and policy of the internal cabinet of the white-boy republic to ſpread the miſchief of combination by oaths through the whole kingdom, that thus the lower orders of the Roman Catholics may become ſworn confederates in the general cauſe of confuſion and ſedition; and this dangerous ſcheme would probably have had its full effect, had not the wiſe, manly, and vigorous ſpirit of the King's and Queen's counties, and that of Galway, all bordering on Munſter, been rouſed, and by the union and firmneſs of the men of property and influence, the *armed invaders* been in time repulſed and defeated. What has thus *retarded* the *progreſs* of the evil, is one of the beſt remedies for its *total ſuppreſſion*; from ſuch a zealous, active, and enlightened co-operation of the gentlemen of property, connection, and power in *Munſter*, much may be expected towards the final extirpation of this baneful and poiſonous weed which now overturns that fruitful and delightful country. Let the landlords, now ſeeing the general danger, which had hitherto been artfully kept

kept from their view, uſe their influence over their tenantry to ſeparate them from the herd of the rebellious; let the magiſtrates ſhake off their indolence or timidity and firmly unite in the vigorous execution of the laws, without which their poſſeſſions, their honours, and all thoſe diſtinctions in life which ſeparate them from the dregs of the people muſt be ſwept away into the gulph of univerſal ruin.

Let the executive and legiſlative powers unite in directing and inforcing the maintenance of the preſent laws, in diſarming the moſt illegally and dangerouſly armed peaſantry of the Roman Catholic religion, and in ſtrengthening the hands of the civil power by further regulations, if, on full proof and fair debate, they ſhould be found neceſſary.

Let juſtice be done to the injured clergy, and an adequate compenſation made to them for the loſſes they have ſuſtained by the outrages of the white boys in their properties and incomes; let this be ſo managed that the burthen of this act of juſtice ſhall fall on thoſe who have offended, and conſequently on the pariſhes where the injuries were commited; the inhabitants of thoſe pariſhes were either the principally guilty perſons, or the confederates of

of thoſe who were, or, by not oppoſing the inſurgents, contributed materially to the progreſs of the evil; thus the cottier tenants, who compoſe the bulk of the Munſter pariſhes, and their encouraging, or at leaſt acquieſcing, landlords, will be convinced that, by an illegal attempt to remove a ſlight burden, they only bring on themſelves a more heavy incumbrance, and that every reſiſtance of the law muſt be corrected by every effectual mode of puniſhment. The ſpirit of the laws of the wiſe and good Alfred will be revived, by which every man through the whole kingdom was immediately, in perſon and in property, intereſted in the conduct of his neighbours of the ſame decennary, hamlet, pariſh, and hundred, and the ſelf-intereſt of each individual was a ſufficient incentive to him to exert his beſt endeavours for the maintenance of general order and tranquility.

Let thoſe who have the appointment of magiſtrates uſe double vigilance that honeſt, able, and independent men be choſen for that order; if that claſs ſhall be permitted to fall into general contempt, and that the execution of the laws in the diſtant counties, far removed from the ſupreme courts and the eye of government, be intruſted to the ignorant, the ſordid, the timid, the profligate,

or the neceſſitous, the *laws themſelves* will be deſpiſed, abhorred, and at length oppoſed, and univerſal ruin muſt enſue.

In the days of reſtored peace, the TRUE PATRIOT LEGISLATOR (and ſuch we hope there are) will, with an humane and diſcerning eye, look into the real grievances of the peaſantry of this country, and relieve them as much as may be in his power; Providence has moſt wiſely ordained, that all human ſocieties ſhould be compoſed of various claſſes of men, and that the loweſt order ſhould conſiſt of thoſe whoſe want of property obliges them to an exertion of daily induſtry and labour, to ſupport themſelves and their families, and thereby to procure the moſt ſignal benefits to the whole community; the *patriot legiſlator* will give every juſt and practicable aid to this claſs of men; he will animate their induſtry by well directed precepts, examples and rewards; he will eſtabliſh the arts of cultured life thro' every corner of the iſland; he will procure and ſupport more effectual laws for the ſuppreſſion of idleneſs, immorality, and drunkenneſs; he will endeavour to diminiſh, if not totally prevent the pernicious uſe of ſpirituous liquors among the little tenants, labourers and mechanics, and ſubſtitute in their place the more nutritive,

tritive, wholeſome, and ſtrengthening uſe of malt liquor, of equal benefit to the revenue and agriculture, and little dangerous to the morals of the people; he will diffuſe the bleſſings of an enlightened education among the lower orders, by the erection of new ſeminaries under the controul and viſitation of the magiſtrates and the higher orders of the clergy, and by the ſuppreſſion of any abuſes which time may have introduced into thoſe of ancient foundation: He will deviſe and recommend an effectual method of preventing the pernicious habit of ſmuggling, particularly on the coaſts of this kingdom by armed and numerous parties, who at preſent compoſe the flower and ſtrength of the White-boy military eſtabliſhment, and of guarding and collecting the revenue with the leaſt poſſible injury to the forms and ancient uſages of our legal conſtitution; he will examine and correct the drunkenneſs, the vices, the depraved habits and unneceſſary diſtreſſes of our priſons, one great ſource of national depravity; he will facilitate the intercourſe of the people with each other, and give ſtability and credit to their various dealings by ſuch an effectual improvement of our civil bill law, as may bring home juſtice *really* to their doors, with the greateſt poſſible expedition, and the leaſt poſſible expence; theſe and ſimilar enquiries may

be made, and real improvements in our police, and in the practice and execution of our civil and criminal legal ſyſtem, ſuggeſted and ſupported, by honeſt and able men who wiſh to attain glory and diſtinction by honourable means, and who court that ſweeteſt earthly reward of virtue, the applauſe of an improved, an enlightened, and a grateful people.

But, the TRUE PATRIOT will NOT turn away his eyes from *real abuſes*, and diligently look after thoſe which are *imaginary*; he will not conſider as excreſcencies on the bark of THE CONSTITUTION thoſe ſolid and firm parts " which grow with her growth, and ſtrengthen with her ſtrength," which are nouriſhed by the main current of the pureſt ſap, and form part of the heart of that tree which has ſpread its roots into the depths of the remoteſt times, and will, I truſt, extend its branches to ſhade our moſt diſtant poſterity.

The *true patriot* will NOT, but on the fulleſt conviction, impute ſordid and illiberal conduct, nay actual extortion, to that claſs of men, who, from their education, their habits and their profeſſion, are the leaſt likely to be ſubject to ſuch diſhoneſt and diſhonourable practices, and who, in fact, as the

the laws ſtand, are deprived of the power of acting unjuſtly, and cannot, by any poſſible contrivance, exact from any man more than their legal and acknowledged property.

But, if I have ſtated the *real caſe* of the clergy, and pointed out their general and almoſt univerſal conduct as to their property as guided by a benevolence and charity, which uſually prompt them to a clearful relaxation and diminution of their legal rights; on what ground do thoſe arguments reſt which have been urged for the annihilation of the tythe ſyſtem on an aſſumption of *crying abuſes* and *enormous exactions* on the part of the clergy? Shall the unſupported aſſertions of men whoſe ignorance, whoſe religious prejudices, whoſe ſeditious ſpirit, and whoſe rebellious actions entitle them to no poſſible degree of credit in the preſent caſe, be conſidered as a ſufficient cauſe for any innovation even of the moſt trivial nature; and, even if ſome grievances did actually exiſt in this point, can men be found willing to give up the dignity of government, the honourable and uſeful pride of legiſlature, their own liberty and ſecurity, and thoſe of their lateſt poſterity, by receiving inſulting propoſitions from *armed*, *obſcure*, and nocturnal ruffians, either acting from their own infatuated and ill informed

informed underſtandings, or guided the by whiſpered counſels of men in higher ranks of life, regardleſs of aught but their own intereſts, and the exaltation of that religious or political party to which they belong? Is it a time, when our lately acquired political and commercial advantages are not thoroughly ſettled, when our kingdom is but juſt emerging into open day, into internal improvement and external conſequence, and when we are *but now* become one among the nations of the earth, to riſk our preſent poſſeſſions and future expectations of national opulence and dignity, by bending the SCEPTRE OF THE LAWS, and proving it weaker than the *rod of the peaſant?* Or, in the preſent ſituation of the parties and religions of this country, in a great degree ſeparated from our Proteſtant brethren of England, and unſupported by that power which, in the hours of ſevereſt trial, protected our religious eſtabliſhment, as a branch of her own, againſt its confederated internal enemies, ſhall we be ſo inconſiderate as to ſhake any part of our eccleſiaſtical ſyſtem, ſo conformable to our civil conſtitution, ſo friendly to the conſciences, the rights and liberties of mankind, the religion of our Uſher's and our Berkley's, purified by the happy reformation, and confirmed by the moſt glorious revolution?——Let the man, who draws but a

ſingle

ſingle ſtone from the foundation of the ſacred and venerable edifice, tremble at the probable conſequences of his raſhneſs; the ſpirit of innovation is not eaſily reſtrained; like every other paſſion, it gathers ſtrength by ill example and indulgence; new attempts will enſue to demoliſh the materials and deſtroy the cement of THE TEMPLE; when the ornaments are disfigured, and all the out-works ſucceſſively overturned, the center itſelf will ſoon crumble on its baſe, and involve all that that is dear to us as freemen and as enlightened Chriſtians in univerſal deſtruction.

May that day be far removed, and may the underſtanding and the virtue of the citizens and legiſlators of Ireland be ſucceſsfully exerted to convey our preſent happy civil and eccleſiaſtical conſtitution, undiminiſhed and unimpaired, to their lateſt poſterity!

APPENDIX.

(No. I.)

County of Tipperary. } THE Examination of the Reverend WILLIAM RYAN, of *Mulonola*, Rector of the Pariſh of *Kilremnon*, in the ſaid County, taken before one of his Majeſty's Juſtices of the Peace for ſaid County.

THIS Deponent being duly ſworn on the Holy Evangeliſts and examined, ſaith, that about three o'clock in the morning of the firſt of October, one thouſand ſeven hundred and eighty-five, he heard the noiſe of many horſes, within a few yards of the ſtreet-door of his houſe, and the door immediately burſt open, that ſeveral perſons entered his room; that ſaid Deponent and his wife were then in bed, that the ſaid Deponent inſtantly threw himſelf out of bed, without any covering but his ſhirt, and ſeized a piſtol, which he fired at the ſaid perſons, but with what effect he cannot tell. This Deponent further ſaith, that he was forcibly dragged by the ſaid perſons, through an outſide room, into the open air, where a number of men appeared on foot and on horſeback. And the ſaid Deponent further

ſaith, that he immediately received ſeveral violent blows on the head and other parts of his body with poles and cudgels; and this Deponent further ſaith, that he perceived an hanger over his head, but cannot tell whether he was ſtruck with it or not, but ſays, from the ſhape of a dangerous wound over his eye, this Deponent believes he was ſtruck with the cock of a gun or piſtol; this Deponent further ſaith, that in a ſhort time he could perceive the warm blood flowing down his body in almoſt every direction; and the ſaid Deponent further faith, that he was thrown on the ground, and dragged acroſs a very rough and broken pavement; and further ſaith, that by this time loſs of blood rendered him very weak, and that he fell on the ground; and further ſaith, that he was compelled by the ſaid perſons to riſe, on which they aſſiſted him, alledging that he (the Deponent) only pretended weakneſs; and further ſaith, that when he was raiſed, he reeled and found himſelf ill able to ſtand without ſupport; and further ſaith, that they then propoſed to put him on horſeback, naked and bloody as he was, either to bury or drown him; and further ſaith, that when he the ſaid Deponent requeſted to be allowed ſome clothes, they ſaid he had no occaſion for them; and when he begged a little water to drink, they frequently repeated that he ſoon ſhould get plenty

of

of it ; and further ſaith, that his wife (as ſhe ſays, and he believes) expoſtulating and ſupplicating on this occaſion, was loaded with the moſt opprobious epithets, and a deſperate blow made at her with a pole, which ſhe avoided by withdrawing under the lintel of the door, and that the impreſſion of ſaid blow remained for ſeveral days viſible in the thatch, and he ſuppoſes, ſtill does; and further ſaith, he verily believes they would have carried him away, had they not been delayed by a number who re-entered the houſe, and were buſy lighting candles, ſinging, dancing, and ſearching the rooms for arms; ſaid Deponent further ſaith, that during this time he was obliged to ſtand, under a guard, covered only with the remains of a bloody ſhirt, and expoſed to the inclemency of a froſty night, frequently receiving blows and inſults from thoſe about him; and further ſaith, that his wife continued from the beginning to give him all the aſſiſtance in her power; and that, he believes, beſides many blows made at herſelf, ſhe received ſeveral intended for him, of which ſhe bore ſeveral marks, expoſed to the open air, and, as he believes, with no other covering than her ſhift; and further ſaith, that before their departure, they propoſed to him to ſwear that he would keep no proctor, that he would value his own tithes and ſet them ; and further ſaith, that on reaſoning againſt ſuch propoſal,

and declining ſaid oaths, and day approaching, they departed, felonioufly taking away a piſtol, an horſewhip, and a key; and this deponent believes, that ſome of the ſaid perſons had fire-arms, as he is informed they fired ſome ſhots at and after their departure from his houſe; and further ſaith, they left him nearly covered with blood, and with many wounds and bruiſes, ſome of which he believes were dangerous; and further ſaith, that from his knowledge he cannot ſet forth the names of the ſaid perſons; and this Deponent ſaith, that ſome of the neighbouring gentlemen ſat up in ſaid Deponent's houſe four ſucceſſive nights, being apprehenſive, as ſaid Deponent was, of another attack on ſaid Deponent's houſe, and that the ſame night be ſet on fire, by the ſaid inſurgents, it being a low thatched houſe, formerly a barn, but the beſt accommodation he could get for himſelf and his family (on any terms that were not very exorbitant), and for which however he was obliged to pay a rent far exceeding its real value; and further ſaith, that his wife, during three of the ſaid nights would not venture to go to bed, and this deponent ſaith, that in four days after ſaid outrage, he removed to Clonmel for medical aſſiſtance and the protection of himſelf and his family; where he has ſince been attended by a phyſician, a ſurgeon, and an apothecary, at conſiderable expence

pence to this Deponent, and ſaith that he hath been in many reſpects a great ſufferer by his removal from the ſaid habitation, where at great expence he had fixed himſelf and his family, and from which the ſaid Deponent further ſaith, that he removed with great reluctance for the preſervation of him and them at a ſeaſon of the year when his attendance was moſt neceſſary for the care and cultivation of his little farm; and this deponent ſaith, that he, and his wife, had endeavoured by acts of kindneſs and beneficence, as far as their circumſtances would admit, to deſerve the eſteem and gratitude of the lower orders of the people in the ſaid pariſh; and further ſaith, that he proceeded in the ſettling of his tithes in ſuch a manner as he thought moſt equitable and leaſt oppreſſive; that he did not ſuffer his proctors to receive any fees from his pariſhioners; and that the ſaid Deponent frequently propoſed to individuals to value their own tithes, he offering to abide by their eſtimate; and that he often propoſed to the pariſh in general, to let any two reaſonable inhabitants value between him and them; and further ſaith, that the inhabitants of ſaid pariſh had generally declared their approbation of this Deponent's conduct; and this Deponent verily believes that the ſaid outrage proceeded from profeſſional rather than perſonal prejudice, and with a view to intimidate

midate the proteſtant clergymen from enforcing their juſt and accuſtomed rights; and further ſaith, under great difficulties from the circumſtance of his not being able to procure the attendance of ſervants, on whoſe fidelity he can depend; as many perſons in that neighbourhood threaten deſtruction to any ſtranger who ſhould come among them; and that from thoſe threats, a perſon whom this deponent lately hired, was ſo intimidated, that he refuſed to come to this deponent's ſervice, who is now obliged to employ perſons of that neighbourhood, from whom he cannot expect any aſſiſtance againſt the ſaid inſurgents; this deponent ſaith, he is ready at any riſque to himſelf to do his duty, and to eſtabliſh the cuſtomary rights of himſelf and his ſucceſſors, as far as in him lies, but ſays that ſuch repeated outrages and violations of the public peace, have been committed in that neighbourhood, that neither the public peace nor private property can be conſidered as ſecure, except troops ſhould be quartered in ſome convenient ſituations in and about ſaid pariſh; and ſaith, he is informed and believes, there was a barrack in ſaid neighbourhood, in which troops had been formerly ſtationed, for the purpoſe of keeping the ſaid neighbourhood in order.

*(A Copy) Wm. RYAN.

APPEN-

APPENDIX.

(No. II.)

A brief account of the treatment received by the Rev. Mr. HARE, Vicar-general of Caſhel, from the White-boys.

MR. HARE, on the 18th of June, 1786, ſent out his proctors to view and value his tythes growing in the pariſh of Kilbragh, in the county of Tipperary, in Munſter, and near the borders of the province of Leinſter.—The law renders this an indiſpenſible act, as no clergyman can recover the value of any ſubſtracted tythes without the cleareſt proof of ſuch value, by the oaths of two perſons who have carefully viewed and valued them.

On the 24th of June, a mob purſued the ſaid proctors into different houſes into which they had fled for protection, dragged them out, beat them moſt unmercifully, robbed them of their valuation-books, ſome caſh-notes, and accounts, and compelled them to ſwear that they would never view or value tythes again, &c. for which acts of outrage, three of the moſt violent of theſe White-boys were indicted at the enſuing aſſizes at Clonmel.

Mr.

Mr. Hare's proctors, having received ſuch ſevere and barbarous treatment from the White-boys, refuſed going again to the pariſh to view and value, unleſs Mr. Hare ſhould himſelf accompany them; Mr. Hare accordingly, as ſoon as his proctors had recovered and been cured of their wounds and bruiſes, went with them to the ſaid pariſh to view and value his tythes, where, on his firſt appearance, a great mob, collected by yelling and ſhouting, attacked Mr. Hare and his two proctors moſt furiouſly, purſued them for near half a mile, knocked down Mr. Hare, broke a bone of one of his hands, and two of his ribs, and gave him above twenty bruiſes and wounds in different parts of his body by ſtones thrown at him.

His two proctors were beat and abuſed in the ſame manner, and robbed of their arms, and the lives of them and of Mr. Hare were in the moſt imminent danger.

As ſoon as Mr. Hare had ſo well recovered from his wounds and bruiſes as to be able to ride on horſeback, he went on the 11th of Auguſt, with eighteen men well armed, to the ſaid pariſh of Kilbragh, which is diſtant about ſixteen miles from his reſidence at Caſhel, in order to have

viewed

viewed and valued ſuch parts of his tythes as had not before been valued, but on his arrival there, he found that *all* the inhabitants of the pariſh had ſworn not to ſell, give him lodging, victuals, or any ſort of accommodation, or to any of the party which accompanied him.

Mr. Hare, and his whole party, it being then night, were under the neceſſity of taking ſhelter in a new church, recently plaiſtered, and ſtill dripping wet, the wind and rain beating in through the broken windows, and to ſleep on new-mown wet graſs in their ordinary cloaths, having been able to procure but one blanket and one pair of ſheets for the whole party, from Mr. Lidwell, a gentleman who did not live in that pariſh.

Thus they ſpent ſeven nights, keeping a regular watch, continually alarmed and annoyed by great numbers of ruffians who were conſtantly huzzaing for Captain Right, and threatening to deſtroy Mr. Hare and his party.

Their food they got, with danger and difficulty, from Caſhel, ſixteen miles diſtant, and frequently were obliged to eat raw potatoes.

Thus Mr. Hare continued with great trouble, riſk and expence, to have the tythes of his pariſh viewed and valued as the law directs.

On the 5th of October Mr. Hare went again to the pariſh of Kilbragh, attended by ſome men in arms, for the purpoſe of letting his tythes, and was there informed that ſeven men of the pariſh had ſolemnly ſworn and combined to aſſaſſinate him; Mr. Hare, however, remained in the pariſh in the greateſt anxiety and danger, for near three weeks, until he had let the greater part of his tythes as well as he could; it can be proved incontrovertibly, that ſome of thoſe aſſaſſins were poſted every night at different corners of the cabbin where Mr. Hare took ſhelter, while at this time in the pariſh, for the purpoſe of ſhooting him, if he ſhould put his head out of the door after night fall, and ſome of them came by night to the window of the little room in the cabin, to try if they could ſhoot him while in bed, but his intelligence was ſo good, and his caution ſo great, that they found no opportunity to attempt to murder him until the 29th of October laſt, when between the hours of two and three o'clock, in the open day, and immediately after divine ſervice, as Mr. Hare was returning from church by the high road, in company with his curate

rate and another gentleman, Thomas Dawſon and Michael Bohan, two of the aſſaſſins already mentioned, waylaid him, and from behind a field-gate, preſented two muſkets at him, who was then but four or five yards diſtant, pulled the triggers, and both providentially burned priming.—Mr. Hare and his two friends immediately purſued the aſſaſſins, took BOHAN priſoner, but DAWSON eſcaped —Bohan was conducted to the neighbouring town of Thurles, where the charge of the gun which he had attempted to fire, was drawn in the preſence of many gentlemen—It contained four bullets and a proportionable quantity of gun-powder.

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